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MEDIUMSHIP:

ITS USE AND ABUSE.

Being Number Three of

LESSONS OF PROGRESS

BY

WILL J. ERWOOD



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WILL J. ERWOOD



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Baltimore, Maryland.

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VERY close observer of nature may readily discern the fact that but two laws, or rules of being, obtain in life. And these are: the law of Use; and, the law of Abuse. Everything with which we come in contact comes within the operation of one, or the other, of these two rules; we either use, properly, or we abuse, the powers, forces or functions of life.

Clearly: if the law of use was observed, in connection with every function, or force of being, there would be a vastly greater degree of development than now obtains among humanity. The era of the superior man and woman would be inaugurated; then, many of the grave conditions which now confront us would be eliminated.

The ability to use, wisely and well, any given function or privilege, is measured by the degree of knowledge possessed concerning that function. And the tendency to abuse its privileges is gauged by the extent of the ignorance thereof. Manifestly, then, the ideal state is that one in which we have acquired a greater degree of knowledge—hence a greater measure of usefulness.

And this applies just as readily to the spiritual functions as to the material conditions of life. There is not a natural law, and a supernatural. Were this not true we would have the spectacle of a Universe within a Universe—each being antithetical to the other. And there would be two orders of law—each, likewise, the antithesis of the other. And that would be confusion.

In an orderly Universe, however, there could not be this confusion of elements, or forces, for that would be to court disintegration. The same general laws apply to all. Spirit and matter are co-existent and co-eternal; they are amenable to the same fundamental rules.

This is so true that we cannot, in the last analysis, disassociate spirit and matter. They so interpenetrate each other that their progress is interdependent—the one must needs function through the other.

We are the creatures of habit. And we have acquired the habit of designating things as material—as spiritual. Meaning thereby: that which applies more directly to objective life; and that which deals with the realm of causes—the soul man; the eternal man.

And, at times, we abuse them both—the spiritual as well as the physical; and abuse always means to divert from the normal channel; use means to conform to

the normal. Which facts supply the incentive in this lesson on Mediumship. A desire to incite use, in lieu of abuse.

Any student of the Occult—of Spiritual phenomena—will understand the meaning of the term "mediumship". Some there may be, however, who will search their lexicons for its meaning ; they will approach us with the assertion that everything is a medium—everything is a phenomenon. All of which is true.

The telegraph is a medium ; the telephone ; the railroad ; the ocean liner—all are mediums : mediums of communication, of travel ; and are extensively useful. And all are phenomena of the most marked character. But they are not the mediums, or the phenomena, of which we write here.

The "Mediumship" now under discussion is the mediumship of Occultism—of Spiritualism. The "Medium" of whom we speak is that person who has developed, to greater or lesser degree, the super-physical sense—who spiritually contacts with the souls who have taken up their abode on a higher plane of conscious activity than that upon which the, so-called, mortal man now functions.

In other words : the "Medium" of this lesson is the individual who, consciously, or unconsciously, occupies the position of mediator—or means of communication—be-

tween the incarnate and discarnate man ; who is spokesman, as it were, between those humans who dwell upon this material plane, and those who function upon the sphere of consciousness designated by Occultists as the "Astral Plane."

The conscious medium, as already stated in a previous Lesson—"The Message of Spiritual Phenomena"—is the one who has an awakened, individual spiritual perception ; who is so awakened, spiritually, as to be enabled to communicate with human souls upon the different planes of consciousness ; who may convey, to the one for whom it be intended, the message received from any discarnate soul, or souls.

And the unconscious medium is the one who, through the law of hypnosis, is subjected to the controlling influence of a discarnate being ; who is so controlled that his own personality is submerged, temporarily, by that of the controlling being, who uses the medium as a piece of mechanism—a telephone—through which to converse, or transmit communications.

This "unconscious medium" i. e., the person who allows another being to induce a state of hypnosis in order that he may use the human mechanism for the transmission of communication—is one who occupies, relatively, the same position as he who moves out of his dwelling and turns it over to the control, and occupancy, of another.

Again : he is like the engineer who steps down from his engine and turns the control of the throttle over to another. And sometimes the medium who steps down from the seat of self-control, and turns over to another the control of that human engine, occupies a position analagous to that of an engineer who would leave his engine, allowing an inexperienced and incompetent person to assume control.

This is said with a view to calling attention to one flagrant abuse of the phenomenon of mediumship. And that is the indiscriminate manner in which many people seek to develop mediumship.

There are all too many who desire to become mediums, who are absolutely indifferent to details, or conditions, which should obtain in such an effort. Their only thought is to become a medium ; they never stop to consider what it means—nor do they think of whom it may be that will control them. Consequence : many an unpleasant experience ; sometimes nerve depletion ; sometimes moral depreciation ; and many times loss of volitionary effort, and health.

There are too many who assume the attitude of one whom the writer heard say : "Dear friends, every sense of my being is a room for the use of the Spirit World, and any Spirit who so desires may use it !" The one making the statement did not realize

the significance of such a declaration. Such an attitude means complete subjection to the will of the discarnate ; it means absolute surrender.

Too many people still cling to the idea that the process of death is a miraculously moving power, or agency, which cleanses the individual from all error, and endows him with all wisdom. Naturally, those holding such a view regard every denizen of the world of expression beyond the Border of Death as a Socrates ; a Plato ; a Buddha, or a Jesus, in spiritual unfoldment and wisdom.

And such people contend that there is nothing more to be desired than to be "controlled" by some discarnate personage. To be controlled means to be subject to the dominion of another. It means, at least, comparative subjugation to the will, the wishes, and the whims of someone else.

Let us remember that life is not designed for subjugation—it is rather for expression. It is not for the purpose of discovering how many bodies and minds may be controlled by one individual, either discarnate or incarnate, but is rather for the purpose of aiding each person—each human, in the evolution of individual character ; is designed to afford the opportunity for each to become absolute master of his selfhood.

In too many instances, then, subjective mediumship means this : the becoming of an automaton, instead of a conscious, volitional being—an instrument in the hands of another, instead of a master musician playing upon the harpstrings of the soul.

It means being the possessor of a marvelously attuned instrument upon which the owner is best fitted to play ; it means to be the inhabitant of a wonderful temple ; it means to be Emperor in the realm of one's selfhood ; it means to be, and possess, all of this, only to abdicate in favor of some alien. It means the surrender of instrument, of temple and Empire to the dominion, and use, of another.

Let us get firmly fixed in the mind that : Death makes no change in the chemistry of character ; that whatsoever a man is the day of his transition, he is the day after.

His wisdom may be no whit greater because of the change of his plane of conscious activity. He may be no more capable of advising wisely, and well, than he was prior to his departure from scenes more physical.

He is no more capable of manipulating, and controlling, your organism, your vocal organs and mind, than when he was in the physical form. In short, he is no better, no worse for the change ; he is simply the

same man—the same human, and liable to the mistakes in judgment which have been his wont here.

And so mediumship—we speak now of the mediumship of subjectivity—which demands the giving up of one's selfhood to the dominion of another is an abuse of the opportunities of life. It is an affliction instead of a blessing. It retards growth instead of accentuating it.

The beauty of life, in the individual, lies in the well rounded out character—a splendidly poised individuality. It is to be found in the mind well clarified by thought—in the soul firmly seated upon the throne of selfhood. It is to be seen in the nearer and nearer approach to the cosmic consciousness which brings us in touch with all there is. Freedom! Liberty! Justice! Progress! This is the quartet of principles which make for the larger manhood and womanhood.

What we want is the freedom to grow, untrammelled by the encroachments of another. We desire the Liberty to express, to its fullest, the luminous consciousness of the higher self. What we need is Justice enthroned in the courts of life, that we may *be*, and *let be*. And we should aspire to the degree of Progress, in heart and mind, that will welcome every advancing step in the evolution of the God man.

If mediumship always meant conscious co-operation, within the bounds of reason, all would be well. If in every instance it meant the personal illumination of the subject it would be vastly different. And be it said to the credit of exalted souls, who have sought to raise the material to a higher plane of development, that co-operation, and not subjugation, has been the goal toward which they have ever striven.

This expresses it:—in the words of a well loved Teacher from beyond the Border—"we have absolutely no right to interfere with one needful experience of your life; we have no right to forcibly detain you; our rights end when we have pointed the way; we have no right to control—we have only the right to guide!"

And that desire to co-operate, rather than subjugate, is the one which has predominated in the attitude of every exalted intelligence with whom the writer has come in contact. And it is very much to be hoped that it will become the dominant note in every mind interested in this subject.

It should be fully understood, (and is by those who have given the matter much thought) that a person does not have to submit to subjugation in order to become a medium in the truest, and best, sense of that word.

Of course, if we use the word medium in the limited, and very much restricted sense, the foregoing would not be true. For the generally accepted sense of the term it means "one who is controlled by spirit power."

But, the real Medium, Psychic, or member of the Illuminati, whom we most admire, is the one who has become consciously exalted, spiritually; whose soul perceptions have become intensified; who is thus brought consciously in contact, or communication, with those who may be separated, by the change called death, from this immediate sphere of activity.

And such an individual is one who must appreciate the responsibility of his position; is usually one who has given the matter of soul development much thought; who has approached the subject with a full realization of its import. And he is very rarely the one who will, in any way, abuse the privilege which is his.

And he is also fully aware of the fact that the best, and most satisfying phenomena, or communications, assistance or instruction, vouchsafed by the denizens of the super-mundane spheres of action, are the result of spontaneity, and are never forced. He knows, too, that the inhabitants of the super-mundane zone of life are otherwise, and better occupied than they would

be if, as some suppose, they had nothing else to do than dance attendance to every whim and fancy of the citizens of this mortal plane.

There can be no doubt that a very prolific source of much of the abuse, of mediumship, is found in the fact that so large a number of people are of the opinion that their discarnate friends have naught else to do than to play lackey to the whims of their earth friends.

That mediumship has, in a measure, been diverted from its legitimate field of operation and use, there can be no question. How large a degree in which it has been thus diverted, we may not know; but we do know that abuses exist. There are numerous causes which have led up to the abuses; some of them may be classed as follows:

First: An overpowering credulity which causes some persons to regard every peripatetic chill as evidence of the presence of a discarnate being.

Second: An exaggerated sense of importance which causes such a person to become possessed of so stupendous a conceit as will convince him that a Socrates; a Plato or a Milton, is the "chiller."

Third: A blind and inane dependence upon the denizens of the "Spirit World," which persuades the individual that there

is no necessity for individual effort. That to study and think for self is little short of criminal—for "the guide (?) will teach me all I need to know."

Fourth: The idea that to be controlled by a discarnate individual is the acme of unfoldment; and the attainment of this boon leaves nothing else to be desired in life.

Fifth: That idea, which finds lodgment in the minds of all too many, that mediumship is designed as an easy means of livelihood; and that immediately upon its development, the possessor must assume the position of oracle. And must, at once set up shop as a director of the destiny of man—at so much per direction.

Sixth: That consummate—and diabolical—ignorance, or cupidity, which persuades many an individual that the moment he is controlled, by a discarnate being, he has become endowed with a superior order of intelligence; and that he has control of the denizens of the Spiritual plane of existence, to the extent that he, even he, is the official purveyor of mediumship. And for a certain stipend—always very liberal—he will undertake to furnish, at a moment's notice, a band of "controls," and supply any person with mediumship to order.

Seventh: The flippant, frivolous and irrational way in which so many approach the subject; and the indiscriminate manner in which are gathered together the per-

sons who are to make up the "circle" for development. The utter disregard of the fitness of things—the failure to observe reasonable conditions for personal unfoldment.

Eighth: Rushing blindly into psychic, or mediumistic, development, without any thought as to what it involves, what it requires, or what it may result in; with no other thought but: "let me be controlled."

Ninth: The tendency to deify the dwellers in the astral plane, or summerland; the practice of accepting every word from such sources as the very last authority upon any subject; the belief in their infallibility.

Tenth: The failure to use reason when dealing with the discarnate; failure to analyze, sift and weigh the statements of supermundane authorities, as well as those of this plane. Added to which is the tendency to make mediumship a purely mercenary thing.

These are but a few of the reasons for the existence of abuses of mediumship; but they are quite sufficient to show the foundation of a world of trouble. They will show the cause of much of the disrepute which has attached to the subject of mediumship in the opinion of the general public.

Then, let us add to the above the fact that subjective mediumship is not a matter of morality; nor is it dependent upon

spirituality. Every writer of note upon this subject admits this fact. It simply means that, irrespective of moral qualifications, men and women may be controlled, through a hypnotic process, by discarnate beings.

Granting this : then taking into consideration the discriminate methods of development ; the fact that the law of attraction determines the class of beings drawn to one—incarnate or discarnate—and the practice of those who, knowing nothing of mediumship or its meaning, yet urge others of all classes to make haste and become mediums, regardless of character or qualifications. Taking all of this in view, we have a very evident source of abuse.

Unfortunately those who are not of a reasonably moral character are often more easily controlled, and developed into mediums of the subjective class. This because they are in the habit of giving way to every emotion—of letting every passion have its fullest sway. They do not possess themselves as fully as does the man of poise and character.

And then this fact remains: where there is a tendency to moral delinquency, it is accentuated by the process of subjugative mediumship—by the frequency of hypnotic control. (And this is precisely what is involved in trance mediumship—hypnosis.)

This accentuation is due to the fact that continued submission to the will of another—to control—undermines the volitional power of the individual. It annuls his powers of resistance. He forms, more strongly than ever, the habit of submission ; then, for every emotion, and its consequence, he blames the "control." And these, too, are abuses of mediumship.

Every phase, every condition, and every aspect of the subject—mediumship—which tends to minimize the usefulness of the individual, is an abuse. And the failure to recognize this fact lies back of many an unpleasant experience ; and gives rise to much of the odium and reproach under which mediumship has been brought.

Now let it be said, once for all, that there are many honest and conscientious mediums, whose sole desire is to be of use—of legitimate service to humanity. And they are rightly considered: "Messengers of light and joy."

But they must suffer because these abuses exist. The world at large takes no thought of the magnitude of the subject ; nor does the bulk of humanity stop to consider what mediumship is, or what it is not—neither do they ask its use.

Thus, when an "Elsmere," posing as the world's "most renowned," makes way with the diamonds and cash of the over

credulous publican, the honest mediator must bear the brunt. The "Elsmeres" depart for parts unknown; the honest worker remains. And the uninformed populace classes them both in the same category.

The true must suffer because of the false. The usefulness must be curtailed by the abuses which obtain. And thus it will continue to be until the subject is studied more than it is now—until there is an effort on the part of those who are true, to make clear to all what the high use of mediumship really is. The public must be made to know that the real use of mediumship is illumination—growth and progress.

There are few who will deny the truth of the assertions made above; few who will deny the existence of the abuses—unless it be those who are practicing the abuses mentioned. And all of those who have come in contact with any one of these abuses must know that they result from diverting mediumship from its legitimate use.

They well know that greed, cupidity, and the lust for power and ease, have combined to lead many persons away from the legitimate field of mediumship. They well know this greed, and its concomitant ignorance has caused the making a fetish of the slightest degree of mediumistic development; it has crowded those who had but a modicum of development into public

work, to make of mediumship a by-word, and to interfere with the proper use of its phenomena.

They also know, that whereas mediumistic phenomena should, in all cases, have tended to accentuate the desire for personal unfoldment, too many have looked upon those phenomena, and that mediumship, as a means of evading their legitimate responsibilities. The results are obvious.

It should be apparent to all that those wise souls who were back of the more generally awakened interest in this theme, had something more than a mercenary interest in the subject.

It should be obvious that, when they sought to inaugurate an era of increasing spirituality through an enlightened mediumship, they had in view something more than the subjugation of a few mortals to the dominant control of their wills. Great souls do not seek to control—to dominate; they seek to guide—to point the way! They do not seek to lessen, but rather to increase the individuality! They do not seek to submerge other souls, but rather to set them free.

Those "Masters of Progress" who have co-operated in eliminating the barriers between the mortal and spiritual phases of life, could not, in the very nature of things, have desired to inaugurate that which would be destructive in its tendency.

Nor can we bring ourselves to believe that their motive was to introduce an era of fortune-telling and necromancy; nor can we conceive it to have been their design to use someone merely as a mouthpiece—as a phonograph.

All real spiritual philosophy, ancient or modern, has as its slogan: "Man, Know Thyself!" It fairly scintillates with the thought of self culture; individual development—illumination. Hence, it must be obvious to every thinking person, that there is a higher motive, back of the spiritual movement, than the mere subjection of humans; something nobler than self-aggrandizement; something greater than the making of human automatons.

Every great thing has been misunderstood—and mis-applied; the inauguration of the spiritual basis of mediumship, was no exception. But everything must make progress; it must be clarified by much thought—it must be purged by the passing of time and the coming of experience. It must be tried in the crucible of applicability—it must be carried from the alphabetical stage to that of the mathematical, the geometric, the scientifically correct and useful.

And in this process many of the, one time, well cherished concepts of the principles involved, must pass away. 'Twas so with everything. 'Tis so with this. And it is a fact which spells Progress.

Once the only means of communication, with distant points, was by foot messenger; later it was by mounted courier; still later it was the slow going, first models of the railroad train, or early steamboat. Then came the telegraph, trans-Atlantic cables; telephone, and now wireless telegraphy. Ere long it will be mental telepathy.

And so with the various concepts of mediumship. They too must keep pace with progress—with the spirit of the age. The principles involved in each of the improvements above, have always existed in nature. They only waited for souls large enough—sufficiently attuned to catch their import; to recognize and apply them.

And mediumship in its highest aspect has always been a fact in nature. But we have been blind—we have failed to see its greatness; and consequently we have misused the opportunities we have had.

We have thought of but one phase of mediumship—and that subjective; passive and dependent. We have exalted ignorant beings, who have simply been played upon by mischievous souls from the zone beyond death's portal, and made demi-gods of them. We made fools of them; they made fools of us! But we are learning!

This of course may be misunderstood. And those who do not understand will insinuate that we do not appreciate what has

been done, by discarnate and incarnate souls, for the good of humanity. They will intimate that we have not sufficient reverence for the fact of intercommunion between the two spheres of life. But it is reverence which prompts the writing.

And so there is reason for every statement in the forgoing arraignment; and he who runs may read" the reason, if he will, in the evidences everywhere. So to proceed.

We will all admit that any degree of mediumship which adds to the individuality; which enlarges the consciousness, which widens the scope of usefulness, is beneficial to an unlimited degree.

And all who are reasonable will concur in the statement that every phase, or degree of mediumship, which narrows the scope of individual usefulness; which detracts from the individuality, or which diminishes the volitional power, of the medium, is detrimental to that person; and, likewise, an impediment to human progress.

The progress of a race, or nation, is the sum of the greatest collective, spiritual and intellectual development. And anything which, in any measure, lowers that collective unfoldment—which depreciates the average of racial, or national development, is, in the very nature of it, injurious to mankind.

The measure of the value of anything is to be found in the degree in which it makes for a larger manhood and womanhood; can be discerned in the manner in which it adds to, or detracts from, the development of character.

Granting the above, it then follows that there is, as intimated before a right and wrong use for everything; it also follows that, in the last analysis, the application which adds to the sum of human character and achievement—which enlarges the scope of human brotherhood, must be counted right. That which operates conversely must be adjudged wrong.

Obviously, then, we must needs study everything; we must apply principles—we must watch results. The more we know—the more correctly we apply what we know the greater are the emoluments that will accrue. We must analyze; we must clarify—we must prepare to use the principle. Even so it is with mediumship.

"But" says one (and there are many such) "you would not have me study to be a medium; I am in the hands of my guide; is that not enough?"

In answer let us say: If only a degree of subjective mediumship is desired; if the student desires nothing more than to be a machine, an automaton, if he simply wishes to be an instrument in the hands of some

discarnate being, it does not require so very much. In that event, he has done enough when he has joined himself to some developing circle, and made himself as passive as possible.

He has but to open the door of his mind and let any person who so desires take possession thereof; he might even call in a mesmerist to place him in the state of subjugation. That would hasten the matter.

But if the desire is to be a conscious master of his own selfhood; one who is illumined—one whose soul self has become quickened to the degree that he may come into conscious communion with Master Minds, both incarnate, or discarnate; if all of this be the student's desire—it becomes another matter. And it is for such as he that these thoughts are expressed.

Conscious unfoldment means the readjustment of the entire being—a quickening of the vibratory activity of soul and body; in other words, it means the rechemicalization of the body through which the soul functions. It means training the brain cells that they be enabled to register, without loss of consciousness, the thought vibrations from master souls in the various realms of experience.

And this certainly is not the work of a moment—nor the work for laggards to un-

dertake. It means getting acquainted with the soul self—it means conscientious effort ; it means an abundance of time applied to the work of self evolverment.

Here are a few things worth remembering—points which will aid in clarifying the mind of the student :

Everything partakes somewhat of the nature of the channel through which it passes. Moral: The more nearly the channel corresponds to the high quality of the substance passing through it, the less adulterated, or contaminated, will that substance be when it reaches its destination.

The law of magnetic attraction determines the class of individuals and events drawn to each person ; every person drawn to another, must of necessity have something affinitive within. To attract the best, we must unfold the best within us. It then becomes accentuated by association ; we thus become more and more magnetic to the higher.

Within the crude iron ore may be found all the potentiality of the finer steels ; but without the smelting, the furnaces, the refining, and the repolarization—the accentuated vibratory activity, the potency, would lie forever dormant.

The musician can produce all the music there is within his own soul, when he has mastered his own soul ; and he can

only produce that which is within him. To do so he must have an instrument which is adequate to express what his soul feels. The instrument must possess the fibre, the quality and tone which corresponds, in degree, to that of the player. Thus: the finer the instrument the more nearly the musician can come to expressing himself.

The unconscious medium—the subjective medium—is an instrument, loaned to, and played upon by some alien soul; a soul other than self. No doubt, the finer—the more fully developed he is, the better will be the music produced by the player. And the player will correspond to the best he (the instrument) has developed.

The conscious medium is the "Master Musician" readjusting his own instrument—expressing thereupon the music of his own soul. The instrument is his—he is the player.

The unconscious medium is a funnel through which the water of another's opinion is poured; during the operation the funnel is moist; after it, it becomes dry, with no residuum of the mental liquid remaining to keep the mind of the medium lubricated.

The conscious medium is a camera filled with sensitive plates which record the impressions made from the thought world of the souls who inspire him; and the impressions made by his original thought.

He is a magnet to which adheres particles of Spiritual steel.

He is a library in which are stored copies of the thought volumes loaned him by the Teachers who come within his range—who temporarily contact with his aura. Within him is the dynamic energy of conscious activity, which co-operates with the soul of things in rounding out his fuller, and greater individuality.

The unconscious medium is the chariot in which rides another's will—indeed he is both steed and chariot, held in leash, or driven wildly, by the one who holds in the whiphand, the lash of hypnotic control.

The one who is consciously developed is Sovereign in the realm of his selfhood. The chariot is his own—he drives whither he will. He contacts consciously, intentionally, and co-operatively, with souls of this, and other planes of activity; from this contact he derives benefit, personal instruction—illumination.

Unconscious, or subjective mediumship, is not dependent upon moral stability—upon integrity; it depends, fundamentally upon susceptibility to control—to psychological influence, to automatism.

On the other hand, where there is conscious illumination, or development, it calls for moral correspondence; for spiritual awakening; for conscious self-mastery; in

fact, morality and spirituality are the corollaries of medial illumination. For this reason this degree of mediumship, comes only with that development which involves the evolution of the highest and best.

It will, in all probability, be argued by some, that this is a diatribe against all mediumship; and those who have made a fetish of their subjective mediumship, and who feel that the acme of unfoldment has been reached in the fact that they have been controlled, will undoubtedly have much to say, disparagingly, of our position. So be it! It will not alter the facts in the case.

In order that all such may save their breath, and be relieved of the necessity of proving their contention, we will admit the following:

This lesson is, in a sense, a diatribe against all such mediumship as destroys the individuality of the human.

It is an attack upon the practice which causes a goodly number to look upon mediumship as infallible; and upon mediums as more than human.

It is in opposition to the concept which incites so many persons to depend entirely upon discarnate beings; and moves them to run after every person who poses as a medium.

It is an argument against the practice of submerging one's individuality into that of another being, either incarnate or discarnate.

It is, emphatically, in opposition to that class of persons who assume to have mediumship for sale (?), and who offer to barter development for a stipulated sum in the coin of the realm.

It is a warning against that class of persons who take advantage of the credulity of people to the extent that they, for a certain stipend—usually large—offer to supply guiding bands of spiritual beings, from among the illustrious souls of antiquity.

It is a warning against all persons who under the guise of mediumship, offer for sale, charms, amulets, and potions; who set themselves up as qualified to infallibly direct manipulations upon the stock exchange; who undertake the adjustment of all ills and contentions to which the human is heir.

In short, it is an argument against every single and collective abuse of mediumship: of whatsoever character the abuse may be, and whatsoever it may take place. And, conversely, it is an argument in support of every legitimate use, and application of the principles of mediumship.

It is a call to those interested, to make an effort to aid in the inauguration of the era in which the true shall be elevated; the false de-

posed. It is a call for the unfoldment of the Divine man—he of whom we shall speak in a subsequent lesson on "Unfolding The Finer Forces."

But what of the use of mediumship? Surely every word—every line which speaks of the freer, more fully illumined human, tells of the use of mediumship. Briefly, however its use is:

To bring knowledge in place of belief; to institute self-reliance in place of dependence—servility; to install truth in place of falsehood. To bring knowledge in place of sorrow; light in place of darkness.

To inaugurate a broader faith in place of morbid doubt; to bring humans, consciously, in contact with the Sages who have gone before—when it is the pleasure of those Sages to give comfort, counsel and instruction.

To depose ignorance, and enthrone, for aye, that rare enlightenment which installs man as king—woman as queen; which will make of Honor, our guide; of Virtue, our pleasure; and of Brotherhood, the aim of our every effort and endeavor,

To install in every life, that sane trinity: Analysis; Concentration; Optimism, with whose infallible aid we are taught to see the beauty of life in the absolute—and seeing become, like unto the eternal, beautiful in Soul.

To inspire us with a recognition of our At-One-Ment with all the good—with the Over-Soul, in its every aspect and degree. In short it is to inspire the mind—the Soul, to sing—and put into action this thought:

"I AM ONE WITH ALL THERE IS!
TRUTH AND I ARE ONE! MAKER OF PRO-
GRESS AM I! I HAVE FOUND THE TRUTH
AND IT HAS MADE ME FREE! I HAVE
FOUND THE ONE JOY THAT NEVER
FAILS—IT IS TO BE OF USE TO MAN."



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